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THE WESTERN EPISCOPAL OBSERVER.

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Observer.

REQUIEM,

ON THE DEATH OF GENERAL HARRISON.

BY GEORGE P. MORRIS.

Weep—for a spirit fled!
The solemn word is spoken!
Weep—for the silver thread
And golden bowl are broken!
A warrior lived—a Christian died!
Sorrow should slumber in our pride!

Go—bring his battle blade!
His helmet and his plume!
And be his trophies laid
Beside him in the tomb!
Where files of time-marked veterans come,
With martial tramp and muffled drum.

Give to the earth his fame!
'Twas born but to decay—
Not so his deathless name!
That cannot pass away!
In youth, in manhood, and in age,
He dignifies his country's page.

Green be the willow bough
Above the swelling ground,
Where sleeps the Hero now
In consecrated ground,
His monument his fame endears—
His epitaph—a nation's tears.

COMING TO CHRIST.

To come to Christ is in general to believe in him and to believe in him is to receive and rest upon him alone for salvation as he is offered in the gospel.

This coming to Christ supposes several things.

1. That we are by nature strangers from God, and feel the misery of our destiny. While our first parents continued in their integrity, they were honored with free access to their Creator; but the breach of their fidelity ruined this divine privilege, and produced in their minds, an alienation from their God. His righteous judgment made their choice their punishment, prohibiting them from that intercourse with himself which they labored to shun; and the flaming sword of the cherubim, and what is more terrible, the decree of justice, barred up forever all approach to Jehovah by the old covenant. That this is our forlorn condition, and that there is no possibility of approach to God acceptably but by the new and living way which the Redeemer has opened, the very nature of his mission and his earnest invitation declare. Approaching to God by Jesus Christ supposes that we feel our distance from him, and farther, that we feel the misery of our estrangement. I need not tell you that when Adam fell he lost not only his dignity but his happiness. His mind, which was filled with light, serenity, innocence, bliss and joy, became the abode of darkness, inquietude, guilt, wretchedness, and sorrow. He had transmitted to his doleful inheritance. Offenders in our offending parent, we are by nature children of wrath. By losing the favor of God we lost our all; we were degraded from his children and friends into the children and drudges of the devil. The temple of the hosts is converted into a den of thieves. A crowd of fiends, attended by every vile and hateful affection, has entered the soul of man. Enmity against God headed the gang, and the standard of rebellion is erected in that very spot which was once the palace of the King of kings. Can such a state be happy? Can it possibly not be miserable? God is the pure and only source of blessedness, and we and death are as invariably the effects of distance from him, as darkness and cold, of distance from the sun. But a considerable part of man's misery is, that his apostasy has blinded his eyes and deadened his sensibility. He sees not that sin has robbed him of his beauty in defacing the image of his God.—He sees not that sin has obliterated his fair title to eternal life. He feels not that sin, like a venomous reptile, is gnawing his vitals and infusing a mortal poison. These things, however, he must know, or he will not, he cannot, come to Jesus Christ. It is his office to save sinners, and to save from sin. But surely they who discern neither danger in the state nor deformity in the character of a sinner, and who roll sin itself as a sweet morsel under their tongues, will not, while under the influence of such views, think the gospel salvation any favor. Nobody, who is not conscious of a disease, will thank you for a remedy. It is therefore, the first work of the Holy Spirit to convince of sin. In this work he rouses the conscience from its torpidity—he quickens the soul into life—he opens the eyes that were shut in spiritual death—he unmasks the sinner to himself—but ah! how great the alteration! Like a palsied limb which on the recovery of health feels the acutest pangs shoot through every nerve, the sinner now finds himself unconceivably wretched. He finds himself under the curse of a broken covenant, and therefore exposed to the vengeance of an angry God, exposed to the horrors of everlasting ruin. As the human mind is engaged in a perpetual search after happiness, the first question on such a discovery will be, how shall I escape the destruction which threatens me? It is more than probable that, unac-

quainted as yet with the wiles of Satan and the deceitfulness of his own heart, a person in this condition will betake himself to the law, which in its original form said, *Do and live*, and try to help himself by his good works. He will form resolutions of amendment, and fondly hope to atone for the folly and guilt of his past life by the wisdom and sanctity of his future conduct. But if the Lord intend to be gracious to him, he will not be allowed to trust in that *refuge of lies*. The Holy Spirit will shew him that if he stop there, he is undone forever; and therefore coming to Jesus Christ supposes,

2. A sense of our utter inability to assist ourselves.

Under the divine instruction men learn wonderful lessons. The sinner had been convinced that he was guilty; he is now carried a step farther, and sees that he is filthy. His eyes are turned inwards upon his heart, and he is made acquainted with facts of which he had not the least suspicion. When he was told by the divine word, he would not believe what is proved to be too true, that he is all as an unclean thing—that his very righteousness, as he had simply imagined them, are as filthy rags—that his heart is a nest of abominations, a cage of unclean and hateful birds. His loathsomeness in his own sight and in the sight of a holy God who is of purer eyes than to behold iniquity, added to his danger, renders him doubly miserable. He gets a glimpse of the infinite evil of sin. He is sensible that nothing short of a spotless obedience to the divine law will be accepted by the Law-Giver. He is sensible, too, that a satisfaction must be made for the innumerable instances in which he has violated its precepts. What can he do? Were he to obey perfectly hereafter, all his obedience is a debt. There is no surplus to satisfy past offences. But instead of giving perfect obedience, he is incapable of performing one acceptable action. Sin is so mingled with all he does, that his best deeds, the incense of his purest offerings, are a smoke in Jehovah's nostrils. And to put the finishing stroke to his self-confidence, he is obliged to subscribe the humiliating doctrine which tells him, that the broken law spreads its broad curse over his very righteousness. In the anguish which these views must excite, no wonder that he despairs of helping himself—no wonder that he is troubled and terrified with the apprehension of a God absolute and unreconciled. He can enter into the spirit of that passionate exclamation, *What shall I do to be saved?* The business, however, is not finished. The Lord is tearing him apart, and he is being brought into Christ the living Vine. He has hitherto looked only at the high demands of God's law, and his own unworthiness, weakness, and vileness, but he has not looked at the blessed Mediator. Coming to Jesus Christ supposes, then,

3. A view of him as that very Saviour whom we need. When the soul is sinking under the weight of guilt, and every moment fears that the black cloud of divine wrath will burst over his devoted head, how reviving, how transporting the thought, that the blood of Jesus Christ cleanseth from all sin! This precious truth, my brethren, is the only thing which can revive the dying hope of a convicted sinner. A Saviour! delightful sound! A Saviour who has made an atonement for sinners! May I depend upon this heavenly information? Yes, for his blood cleanseth from all sin. What for all sin? Will it cleanse from my sin? It will. In the mingled emotions of wonder and joy, a sinner cannot but long to be better acquainted with this celestial Friend. He opens the volume of inspiration, and there he obtains all the intelligence he can wish. He is told that in the glorious Redeemer there is a fullness to relieve every want. Does he find himself debarr'd by the flaming sword of justice from approaching to God by the old covenant? He is told that Jesus Christ is the new and living Way to the Father. Does he need a justifying righteousness? He is told that Jesus Christ has brought in an everlasting righteousness. Nay, that he is himself the Lord our Righteousness. Does he need strength? He is told that Jesus Christ is the Lord our strength also. Does he need to be purified from his pollution? He is told that by pleading the merits of Jesus Christ he may expect the accomplishment of that gracious promise, *I will sprinkle clean water upon you, you shall be clean; from all your filthiness and from all your idols I cleanse you*. Oh! my brethren, how does a sight of glorious Christ tarnish all other glory! It makes him say of the covenant of grace, of which Jesus Christ is the Surety and the Head, *It is well ordered in all things and sure; it is all my salvation and all my desire*. But as a bare sense of the suitability of the Mediator is different from surrendering ourselves up to him, coming to Jesus Christ,

In the last place, the rolling of our guilty souls, with all their vileness and all their unworthiness, upon his rich sovereign grace. When a man, into whose mind God hath shined so as to give him an insight into the great things of which we have been discoursing, looks at himself and sees nothing but death there—when he looks at the law and sees nothing but death there—when he looks at the creature and sees nothing but emptiness and barrenness and death there—when he looks at Jesus Christ and sees in him light, and life, and grace, and all the fullness of Deity he cannot but say, in the prospect of going from Christ, *Lord to whom shall I go? thou hast the words of eternal life*. He reasons as the lepers of old; if I push forward and make an experiment of his grace,

I can but die.' These exercises are the suggestions of the blessed Spirit. They terminate upon a whole Christ, upon Christ in all his offices. With these exercises, and with the everlasting arms underneath him, the sinner casts himself down at the feet of Jesus. Happy, thrice happy they, whose souls are exalted into such humility—who willingly lay their honors in the dust, and set the crown upon the Redeemer's head. Nor is this the characteristic of a few; it is the common temper of all God's children—a temper which you must have if ever you see his face in peace.—Mason.

WORK OF THE SPIRIT.

[Extract from Kummacher.]

The Raven voice of the old man sometimes imitates so successfully the voice of the Dove, that it requires a fine and practiced ear to detect the raven's voice in such melodious sounds. Even mental conflicts and states of feeling occur, in which the Holy Spirit has not the slightest share, and which must be ascribed entirely to nature, and not to grace; and yet they so strongly resemble the operations of the Spirit, that the clearest sight is often deceived, and the nicest discernment frequently baffled. After Jeremiah had scattered the Ephraimites—Judges xiii. 1-6—he took possession of the passages of Jordan. The Ephraimites, obliged to cross the river or perish in the desert, approached the ford, and were put to the test—for all of them were required to pronounce the word *Shibboleth*; but they said *Sibboleth*, for they could not frame to pronounce it right, and were slain.

What a serious and important truth does that scene present to us! Before him who holds the ford, beyond which lies the Canaan of God, all may depend upon an apparent trifling! On the existence or non-existence of something within us irrespective of all other considerations, will it depend, whether we shall be permitted to pass over, or whether the sword of His indignation shall descend upon us. The spiritual difference between the man who is rejected and the one who is accepted, may be no greater than that between *Shibboleth* and *Sibboleth*. Who can detect any material difference? But God is a keen discernor.

Behold here two men! Both smite upon their breast, and both call themselves the chief of sinners. We see their tears, and hear their confessions. To us no difference is visible. Both appear at the passage of Jordan, both stand upon the other's side. Why should this be? The one said *Shibboleth*, the other *Sibboleth*. Who observed it not; but the difference causes an eternal separation. One smote upon his breast from fear, the other from love. Hell made one to weep, the Cross the other. One lamented the consequences of sin, the other mourned over the transgressions themselves. When their characters were developed, it was evident that selfishness produced repentance in one, but the other's tears flowed from love. In one was concealed a Cain, in the other a Magdalene. Nature predominated in one, and in the other, grace. To our dull senses that was not perceptible.

Therefore, we cannot say that true heart-felt Christianity consists in penitence, in tears, or in an earnest longing after the bliss of heaven. We cannot say that it consists in prayers, in evangelical knowledge, or in Christian deportment. Neither does it consist in love for the gospel, in the emotions which it awakens within us, or in zeal for the spread of divine truth—nor in an open confession of Christ, and the ability to testify and speak of him with eloquence, instruction, and edification. All those things may constitute only the imperfect *Shibboleth*; and we be to us, if at the passage of Jordan it should so appear. It may all proceed from the natural man alone, and be the mere workings of selfish nature. But nothing will stand the Divine scrutiny, that is not the work and produce of the Holy Spirit, and the essence of which is not the love of Christ.

THE CHRISTIAN'S RACE.

He stood beside a dying bed:

The lamp burnt pale and low,
And, dimly seen, an old gray head
Was battling its last foe.
It was a father that lay there,
That gazer was a son;
I whisper'd, 'There is help in prayer.'
He said, 'God's will be done!'

He stood amid a glittering crowd,
Within the chancel wide,
And gracefully the ring bestowed
Upon a blooming bride.
'Rejoice, for love is round thee spread,
And life is in its prime.'
His smile was solemn, as he said,
'It is a holy time.'

He stood beside a healing spring,
Whence drops of mercy fell;
And loveliness was the new-born thing
Bathed in that holy well.
It was his eldest born—I said,
'Rejoice, my friend, rejoice!'
'I do,' he cried, with stooping head,
And with a trembling voice.

He stood beside an open grave—
The funeral rite was done,
He had returned, to him who gave;
His loved, his only son!
'Do not despair, my friend,' I cried,
'As all around were weeping;
He will come back, and be glad—
'He is not dead, but sleeping!'

I stood beside a dying bed—
'Twas he himself lay there;
A smile of Holy light o'er spread
His countenance of prayer.
He said, 'In sorrow, faith was mine;
In joy, a holy fear;
Now both are lost in hope divine—
Still, Saviour, thou art near!'

Such was his life! In joy and wo
His heart was fixed above;
Faith was his only strength below,
His only food was love.
Teach me, O Lord, his life to live;
Teach me his death to die;
May I to Thee time's moments give—
Thou me eternally.

British Magazine.

CHRISTIANS DISSIMILAR.

We must not expect that all persons will see the truths of religion with equal distinctness, or feel an equal degree of joy, on being first brought from darkness into God's marvellous light. While some pass in a moment from the deepest anguish, to the most rapturous emotions of joy or gratitude, others are introduced so gradually into the kingdom, that they are hardly able to tell when they entered it. The subject may be illustrated by the different views and emotions which would be excited in three blind persons, of whom one should be restored at midnight, another at dawn, and the third amid the splendors of the meridian sun. The first, although his sight might be as perfectly restored as that of the others, would yet doubt, for some time, whether any change had been effected in him, and tremble, lest the faint outlines, of the objects around him, which he so indistinctly discovered, should prove to be the creations of his own fancy. The second, although he might, at first, feel almost assured of the change which had been wrought in him, would yet experience a gradually increasing confidence and hope, as the light brightened around him, while the third, upon whose surprised and dazzled vision burst at once the refulgence of mid-day, would be transported, bewildered, and almost overwhelmed, with the excesses of surprise, and joy and gratitude.—Payson.

THE MINISTER'S WIFE.

Her children arise up, and call her blessed,
Her husband also, praiseth her. Prov.
xxxix. 28.

We were forcibly reminded of this passage, in reading the speech of Rev. Mr. Jay, of Bath, England, at a festival held with his people, on the 21st of the present month. His wife had made up a purse of £650, together with a salver of solid silver, and presented to him as a testimony of their regard. In the speech in which he responded to their address, after having acknowledged the kindness of his friends, he turned and addressed his wife as follows:

'I take this purse and present it to you, Madam—[loud applause continued for some minutes]—to you Madam, who have always kept my purse, and therefore it has been so well kept. Consider it entirely sacred—for your pleasure, your use, your service, your comfort. I feel this is not unexpected by you, but it is perfectly deserved by you. Mr. Chairman and Christian friends—I am sure there is not one here but would acquiesce in this, if he knew the value of this female as a wife, for more than fifty years. I must mention the obligations the public are under to her, (if I have been enabled to serve my generation;) and how much my church and congregation owe to her watchings over its pastor's health, whom she has cheered under all his trials, and reminded of his duties, while she animated him in their performance; how often she has wiped the evening dews from his forehead, and freed him from interruptions and embarrassments, that he might be free for his work. How much, also, do my family owe to her, and what reason have they to call her blessed! She is, too, the mother of another mother in America, who has reared thirteen children, all of whom are walking with her in the way everlasting.'—*The Puritan*

ENCOURAGEMENT TO THE BENEVOLENT.

Those who are engaged in efforts for the benefit of others, should be encouraged to go forward. They should not repine, nor grow weary. They are engaged in a good work. In this way they exemplify one of the most lovely characteristics of our holy religion; its benevolence. In this way they imitate Him, who was the benevolent Author of our religion. And in this way they will relieve human suffering, and augment the amount of human happiness. Let them continue to give liberally to relieve the distresses of their fellow-men—the deaf, the blind, and the insane. Let them aid generously those who are laboring to reform the wayward and the vicious, and to send the light of salvation to those who are perishing without it.

And let them not become weary or be thrown out of patience, in supporting the gospel for the benefit of those in their own midst, who will not aid in its support. They may, and doubtless at times do think it hard; and sometimes we meet with those who object to this mode of exercising benevolence. They say, 'it encourages dishonesty, thievery, in those who are thus allowed to take to themselves privileges, to which they have no right.' But I would say to such, if it do encourage dishonesty, it is a kind of dishonesty not the most mischievous in its tendency. A man accustomed to rob his fellow-men, or steal their property, the longer he continues in the practice, the more inclined is he to it.

Not so, however, with those who appropriate to themselves gospel privileges, which do not rightfully belong to them. They are often made better in consequence of continuing for a while in this practice. Many an individual has commenced appropriating to his own benefit religious privileges, for which he paid no equivalent; but after a while, the very enjoyment of these privileges had the effect to change his views. He became a better man, and an honest man; and frankly came forward and bore his just proportion towards sustaining the institutions of the gospel.

I say, therefore, if it be dishonesty to enjoy the privileges of the gospel ministry without helping to sustain it, it is not the most mischievous in its tendency. On the contrary, it is often the occasion of most happy results.

I would say then to those who are most actively engaged in supporting the gospel, go forward.—Do not say too much respecting the dishonesty of those who will not aid in its support. Rather encourage them to avail themselves of the privileges which you have procured for them. Cordially welcome them to the sanctuary which your beneficence has erected, and invite them to appropriate to their comfort and edification, when needed, the services of the minister whom you support. It is a benevolent work, in which you are engaged. Be faithful, and you shall not lose your reward.—Rev. Mr. Thomson's Sermon.

THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD.

Go ask the sun that gives its light,
And pours its golden beams by day—
Ask ye the moon that rules by night,
And mildly sheds her silv'ry ray:

Go ask the little twinkling star,
Placed in the heavens like a gem,
Shining more brilliant—brighter far
Than jewels in the diadem:

Is there a God? Look to the sky,
Clad in its robe of azure blue:
Ask by what power 'twas placed on high,
Thus tinged with gold and purple hue.

Look to the wild and angry deep—
The Lord saith to its waters, 'Peace!'
Hush! d like a babe in silent sleep,
Its waves are calm—its raging cease.

Is there a God? The bird of air
His tuneful voice doth loudly raise;
'A sweeter song he sings than mine,'
Philippa Repository.

THE DESTROYER OF DEATH.

BY DR. CHAMBERS.

When we look at the wide extent and universality of the ravages of death, how hopeless is our escape! We see no exception—it scatters its desolations with unsparring regularity among all the sons and daughters of Adam. It perhaps adds to our despair when we see it extending to the lower animals, or behold the lovely forms of the vegetable creation dissolving into nothing.—It carries to our observation all the immutability of a general law; we can look for no mitigation of the incorrigible disemper; we cannot reverse the process of nature, nor bid her mighty elements to retire. Is there no power then, superior to nature, and which can control it? To us a law of the universe carries the idea of some fixed and unalterable necessity along with it; and of none more strict, more unflinching, and more widely extensive in its operation than the law of death.—In the wide circuit of things does there exist no high authority that can abolish this law? no power that can overthrow death, that can grapple with this mighty conqueror and break his tyranny to pieces? We never saw that being, but the records of past ages have come down to us, and we there read of the extraordinary visitor who lighted on these realms where death had reigned so long in all the triumphs of extended empire. Wonderful enterprise! He came to destroy death. Vast undertaking! He came to depose nature from this conceived immutability; and a law which embraced within its wide grasp all who live and move on the face of the world, he came to overturn; and he soon gave token of a power commensurate to the mighty undertaking. That nature, to whose operations we are so apt to ascribe some stubborn and invincible necessity, gave way at his coming; she felt his authority through all her elements, and she obeyed it.—Wonderful period!—when the constancy of nature was broken in upon by him who established it—when the Deity vindicated his honor, and the miracles of a single age, committed to authentic history, gave evidence to all futurity that there is a power above nature and beyond it. What more unchanging than the aspect of the starry heavens, and in what quarter of her dominions does nature maintain a more silent and solemn inflexibility than in the orbs which roll around us? Yet, at the coming of that Saviour these heavens broke silence—music was heard from living voices, which sung the praises of God and made them fall in articulate language on human ears. After this, who can call nature unalterable? Jesus Christ hath abolished death, he has made perpetual invasion upon nature's constancy, and she never in a single instance resisted the word of his power. What manner of man is this? said his disciples, even the winds and the sea obey him! Philosophers love to expatiate, and they tell us of the laws of the animal and vegetable kingdom. These laws may prove an impassable barrier to us, but in the hand of the omnipotent Saviour they were nothing, he reversed or supported them at pleasure; he blasted the fig tree by a single word; and what to us was the basis of high anticipation, he made the subject of his miracles. He restored sight to the blind, he restored speech to the dumb, he restored motion to the palsied, and to crown his triumph over nature and her processes, he restored life to the dead—he laid down his own life and took it

up again. The disciples gave up all for lost when they saw the champion of their hopes made the victim of the very mortality which he promised to destroy. It was like the contest and victory of nature—but it was only to make his triumph more complete. He entered—

'That undiscovered country from whose bourne
No traveler e'er returns.'—

But he did. He broke asunder the mighty barriers of the grave; he entered and he re-entranced that body which expired on the cross, and by that most striking of all testimonies he has given us to know that he hath fought against the law of death and hath conquered it.

Communications.

For the Western Episcopal Observer.

ROMAN CATHOLICS IN THE UNITED STATES.

Strange is the diversity of opinion with regard to the actual and probable increase of Romanism in America. When the prejudices and the passions of men are considered, the imperfection of the best statistical estimates, and the impossibility of even tolerable foresight on subjects so deeply complicated, this is by no means to be wondered at. In a certain Church Journal views have lately been taken so invidious in themselves and so abhorrent to Protestantism that they call loudly for some antidote. And that it may not appear to be pragmatical and pugnacious, the method of counteracting them is taken of something like a deliberate and well balanced view of the whole object, by allusion to most striking points of evidence on all its sides.

Thus considered it resolved itself into three questions: The actual growth of Romanism in America—The influence of America on the great interests of Romanism—And the indications of the means and measures of its future growth.

1. The first of these questions can easily be brought to a statistical test. Romanism is positively, largely upon the increase. But when the proportion and the sources of this increase are closely scrutinized, it is apparent that it is small compared with the general increase of population, taken in connection with the large amount of catholic immigration. As a conjectural estimate proselytism is not in the proportion of one in a hundred to the number of descendants of Catholics yearly swallowed up in the protestant community.

2. The influence of America on the general interests of Romanism. That it is highly propitious to protestantism is sufficiently attested by the fact that the number of immigrants into the United States annually, it would not be extravagant to allow 30,000 to the Roman Catholics. If of these 10,000 were to find a permanent home under the shadow of their own ministry it would be remarkable, leaving 20,000, with their dependents, to be swallowed up in the protestant community. To test the probability of this, let any person who has had large intercourse with his fellow citizens attempt to count up the numbers of proselytes to Romanism, and then the numbers of protestants, he has known, whose parents or more remote ancestors were Romanists. Or let him listen to the appeal of Bishop England to his own zealous fellow-subjects of a foreign prelate, wherein he states, if I rightly remember, that the descendants of Roman Catholics in America amount to little short of 5,000,000, while not more than 1,500,000 are actually found under the care of their priesthood.

But this is not all. America is rapidly modifying this boasted unchangeable religion. It is granted that as far as its genius and its dogmas emanate from Rome and control its priesthood, they are as unchangeable as its own seven hills. But the laity are much more pliable. Witness the bold stand taken in New York to attain the right of choice of their own ministers. Witness their cordial association in many things to their protestant brethren with regard to which a European catholic would feel a perfect horror—witness their preference of a home-born clergy witness their repeated struggles for native Bishops—and witness the apologies and glosses to which the clergy resort, in rendering the most offensive dogmas of Popery more palatable to the multitude.

In view of these facts one of two results seems absolutely inevitable,—either that the clergy must consent to be moulded more and more by the influence of America, in which case Romanism will cease to be Romanism, or else the laity moulded and transformed more and more, will declare themselves independent of an inexorable, and unreasonably inflexible foreign prelate.

3. There seems, then, to be no reasonable grounds for gloomy forebodings, as though a second battle of the Reformation were to be fought. It is true, that protestantism in America has hazarded and is risking much by wide departures from good old church principles universal for the three hundred years of our blessed era, and nearly so, at the earlier dawn of the Reformation. But it is a revolting libel upon that protestantism to suppose it inevitable, that the reaction should be to Romanism. Sectarian bitterness would alone entertain or express such a conjecture. Facts are much against it. Experience in New England and Pennsylvania, after two hundred years of the wildest and widest departures from church principles, is largely more in favor of a restrained reaction, highly favorable to the Episcopal Church.

Protestantism in America is deeply ingrained. Its manifestations may be greatly modified. For one, I think there is great need of it.

an application to His Majesty's Government to send out instructions to the British Resident at the Egyptian Court, to make an official application to the Pasha of Egypt, in behalf of the Society, for leave to erect and hold possession of a church and suitable mission premises at Jerusalem; the most ready attention was given to this application, and a dispatch immediately addressed by Lord Palmerston to Colonel Campbell, British Consul-General and Agent in Egypt, directing him to apply in the name of His Britannic Majesty's Government for the permission required by the Society. Lord Palmerston likewise directed the President to be informed that he had sent our instructions to the Ambassador at Constantinople to support the views of the Society in case of any difficulty arising from that quarter.

In another point, which at first presented some difficulty, namely, the choice of a suitable clergyman to be at the head of the mission, and to take charge of the proposed church, the Committee had to acknowledge the kindness of the Lord Bishop of London, who, on application, immediately consented to admit Mr. Nicolayson to Episcopal orders, and thus fully to qualify him for holding a situation for which his long experience and the confidence of the Committee marked him out as the most suitable person.

The Committee were earnestly desirous to prepare the minds of the contributors to expect considerable difficulties, at the same time that they were fully determined to use every exertion in carrying out their plans. They were encouraged to proceed by a considerable increase of contributions, and by a deep and general expression of interest, not only in this but in other countries. Mr. Nicolayson was ordained Deacon by the Archbishop of Canterbury on the 14th March, 1837, and Priest by the Bishop of London on the following Trinity Sunday. He took leave of the Committee on the 13th June, and soon after sailed from Liverpool, with full authority to proceed with the work, and to engage such confidential and subordinate agents and workmen as were necessary, to act under his direction. In conformity with the instructions which he had received, Mr. Nicolayson took the earliest opportunity of proceeding to Alexandria to confer with the Consul-General, Colonel Campbell, and in a letter dated August 13, 1837, he communicated the result of his interview. Various difficulties occurred, which were successively communicated to the Committee, together with Mr. Nicolayson's suggestions as to the best mode of effecting the desired object; and up to the period of the annual meeting on the 14th of May, 1838, it had not been possible to take any decided step. It had been ascertained that, owing to some peculiarities in the Turkish law, the views of the Committee could not be carried into effect in the manner first contemplated; although nothing whatever had occurred to discourage them in the general prosecution of their design, or to lessen their hopes of its ultimate accomplishment at no distant period. Mr. Nicolayson was eventually instructed to obtain and secure by the most satisfactory tenure which the condition and the existing laws of the country permitted, such buildings with ground adjacent, as might serve for the temporary residence of the missionaries, and enable them to open and fit up a chapel immediately for divine service, and in future admit of such alterations and improvements as fully to carry into effect the intentions of the Committee. They at the same time determined to increase the number of laborers in the mission, and lost no time in carrying this into effect. Two assistants were sent out in the beginning of the year 1838, and two more in the autumn of the same year; all of them of the house of Israel.

A sum of money, sufficient for the purchase of a printing press and found of Hebrew types, and also for sending out a large supply of the Hebrew Scriptures for distribution in Palestine, had before this already been presented by one benevolent individual; and the Bishop of London signified his approval of the plans of the Committee, with reference to the Church and Mission at Jerusalem, by a donation of 10*l.* to this special object.

It was not until nearly the close of the year 1838, that the Committee received the long-expected information from Mr. Nicolayson, that after many delays and difficulties he had purchased two adjoining premises for the sum of 530*l.* and 240*l.* respectively, amounting, with the sum of 300*l.* for the expenses of transfer, to the total sum of 800*l.*, and that he had been under the necessity of completing this purchase in the name of Signor Hohannes, a respectable native, not having yet obtained permission to purchase in his own name.

The Committee, in approving this measure as the best that could be adopted under the circumstances of the case, transmitted their approval to Mr. Nicolayson.

The premises thus purchased, are situated on Mount Zion, exactly opposite the castle of David, near the gate of Jaffa, and on the very confines of the Jewish quarters. Its dimensions are sufficient for the erection of a church, and the requisite dwelling-houses for four missionary families.

Mr. Nicolayson was authorized by a further grant of money to proceed with the purchase of building materials, and was directed to use every means in his power to obtain permission to transfer the purchase to his own name to be held by him in trust for the Society.

Until the church could be erected, a small room was set apart for a chapel, in which, on the 22d July, 1838, daily service was commenced in Hebrew, and on the Lord's day also in English, Arabic and German. A small congregation also began already to be formed, not only of the members of the Mission, but of converts on the spot, besides candidates for baptism. After the arrival of Messrs. Piertz and Levi, discussions with the Jews took place daily in the lodgings of the missionaries as well as of the Jews, and even in the synagogues, and excited a general interest.

In the month of December, 1838, Mr. Gerstmann, who had been sent out as a medical missionary, arrived at Jerusalem, accompanied by Mr. Berghem, as his assistant. (See the 31st Report.) The necessities of the poor suffering Jews broke through every restraint imposed upon them by the prohibition of their Rabbies, and they came for the relief which Mr. Gerstmann's medical knowledge enabled him to afford them. This furnished the most ample employment for the entire Mission, whom it brought into daily intercourse with the Jews. And earnest spirit of inquiry was promoted, and the whole Jewish population was in a state of great excitement. But the arrival of a medical

missionary also brought to light the appalling sufferings of the Jews. A plan for establishing an hospital for the sick Jews at Jerusalem was in consequence presented to the Committee, and, with their sanction and concurrence, an appeal was made for this object, and several liberal contributions were received.

Continued next week.

TOPICS OF THE TIMES.

SATURDAY, MAY 15, 1841.

"The form and pressure of the time."

From the Correspondence of the Cincinnati Chronicle.

New-York, May 7, 1841.

The steam-ship *Bermyna* arrived at Boston on Wednesday at 2 o'clock, bringing dates 12 days later; and her intelligence was received here this morning. She brings the important news of the final adjustment of the difficulties with the Chinese. This was not brought about until the British had stormed and destroyed two of the forts at the passage of the Bogue, sunk the war-junks, and bombarded the batteries high up the river. The Government of Canton then sent for a cessation of hostilities—and the following is the purport of the terms agreed upon:

1. The cession of the island and harbor of Hong-kong to the British Crown.
2. An indemnity to the British Government of \$6,000,000, one million payable at once and the remainder in equal annual instalments.
3. Direct official intercourse between the countries upon an equal footing.
4. The trade of the port of Canton to be opened and to be carried on at Whampoa till further arrangements are practicable.

The general feeling among the English merchants with reference to this treaty is one of dissatisfaction. The East India China Association had held a meeting and drawn up a letter, which was signed by all the heads of the houses engaged in the China trade in Liverpool, to Viscount Palmerston, expressing their dissatisfaction at the arrangement.

Nothing has been heard of the steam-ship *President*. You recollect that she was reported to have been wrecked on a rock off the coast of China, and that the vessel had been lost for a long time. Very little ground can be seen for doubting that she has perished on her ocean way. The rate of insurance on her at Liverpool is 80 per cent. The ordinary rate is 5.

The British Parliament has adjourned for a fortnight. FRANCE is tranquil. A discussion of the affairs of the East was conducted by the Ministry until the pending negotiations between all the great Powers shall have been concluded. Com. NAPIER has returned to England.

Emigration to America.—Letters from Europe announce an immense emigration of persons from Europe the ensuing spring and summer. Great preparations are making in Germany—Holland; whole communities having been reported to be settling under the direction of intelligent persons, selected to direct the efforts of these emigrants after they arrive here. Considerable purchases have been made in Delaware and Ulster counties, in this State, on account of French agriculturists. Many settlements of Scotch farmers have been made in Delaware county with great success. The emigrants begin to find they can do better on farms in this State, than in the far west, both as to profit and health, besides affording them an opportunity of seeing their relations and friends twice a year, without the labor and expense of traveling two thousand miles. This is one of the early results of the policy of making the Erie railroad.—*New York Times.*

Steam Frigate Mississippi.—We find in the Philadelphia Gazette a description of the national Steam Frigate, now building at the Navy Yard in that city. Her dimensions are: length 218 feet, breadth 40 feet, depth 14-1/2 feet, mean immersion 18-1/2 feet, and her tonnage about 20,000 tons. The engines are of the compound type, and will propel her at the rate of 10 miles per hour. Her paddle wheels 30 feet diameter. She will have 4 copper boilers, with stowage for 800 tons of coal. The paddle wheels will be the divided split paddles generally used in American vessels. The boilers are tested to a pressure of 30 lbs. per square inch above the atmosphere, and intended to be worked to a pressure not exceeding 15 lbs. The vessels will be rigged and fitted as a frigate, and armed with 10 guns—two 10-inch long guns, and eight 42 pounders.

Exploring Expedition.—By the arrival of the ship *Lausanne*, we have dates from the Exploring Expedition up to 2d of December, 1840. The exploring squadron was to sail for the North West coast, to survey the islands in that latitude; and it was expected they would return to the United States in May, 1841. The death of Lieut. Henderson and Midshipman Wilkes is spoken of as a great loss in the expedition, and they both are much lamented. A funeral service was preached on board of the flag ship *Vincennes*, by Chaplain Elliot.—*Express.*

Sunday Traveling.—We observe, from statements published in the Albany Argus and other New York papers, that notwithstanding the vast amount of travel on the line of rail roads through that State, the *Sunday trains* are run at a loss to the companies. This is due to the fact, that the observance of the Sabbath is fast becoming a settled principle with our people. Where inclination will not dictate such a course, interest will soon induce a suspension of the rail road travel upon the Sabbath. And the sooner the better. Humanity, and the physical structure of man, aside from either morality or religion, require to an observance of the day of Rest. We would have no laws enacted—no penalties enforced—to induce this reform. The great law of property and public opinion, is the best law upon subjects of this kind; and we doubt not public opinion will, ere long, sanction that which every man's better judgment tells him is right and proper.—*Detroit Advertiser.*

Florida.—A letter to the editors of the Baltimore American, from a correspondent at Washington, on Saturday's date, says:—We have reason to hope and believe, on the authority of an officer of high standing in the Army, who very recently left Tampa Bay, that the report of the Indians who had been hostile to the port having been returned with hostile intent to the Spaniards, is untrue, at all events to anything like the extent stated, although the grounds of hope of an immediate termination of hostilities may not be as conclusive as they may have recently appeared. One of the principal chiefs stated to have gone off with the deserters, is known to have set out, before the time specified, to bring his clan.

With this long protracted and most perplexing war, and other important branches of his public duty, the new Secretary of War is said to be battling with indomitable courage and industry—so much so as to be often at work in his office until near midnight. Truly such an officer is no success compared with the incumbent, the working man on the hour system may be called a gentleman at large.

History of the United States.—Mr. Jared Sparks, the historian, returned from Europe in the Columbia, arrived at Boston last week. This second visit of Mr. Sparks to Europe, like the first, was undertaken for the purpose of making further researches in public offices and libraries of France and England, connected with the history of the United States. We learn that every facility was afforded Sparks, and also in the Royal Library of France. The result has been a great acquisition of original and authentic materials for the annals of our country.

A magnificent Project.—Four steam ships are to be built forthwith in this port, to be employed in navigating the Atlantic Ocean, and to be each of the capacity of two thousand five hundred tons. Persons who understand the plan, have no doubt that in speed and every good quality, these ships will be found quite superior to any of the vessels hitherto employed in this service. The cost will be about \$3,000,000. The projectors of the plan proposed to the late and present Administration to confer on the Government the right to take these ships in case of war, at a fair valuation, if only the Administration would procure such a modification of the present post-office law, as to allow the owners to collect an inward postage on all letters. The law now requires all letters brought by vessels to be deposited in the post-office at two cents each.—*New York Jour. Com.*

Interesting Relic.—The Connecticut Historical Society has received, through the efforts of Simon Hart, esq., of Farmington, a donation from Mrs. Ledyard, residing in New Jersey, the Vest which was worn by Col. William Ledyard, at the time he was killed by a British officer at the taking of Fort Griswold, in Groton, Sept. 6, 1781. It will be recollected, that he was heroically killed with his own sword, after he had surrendered up the command of the fort. The vest exhibits the cuts made by the sword. Mrs. Ledyard was the daughter-in-law of Col. Ledyard, and has generously presented this memento of the sacrifices made by the heroes of the Revolution, as well as of the conduct of those who deem it necessary to shed blood in order to achieve the object of subduing a people, defending their inalienable rights and liberties.—*Hartford Courant.*

Commerce of Egypt.—We were it stated that during the year 1840, the entries of vessels at Alexandria amounted to 666, and the clearances 615; of these there were English entered 90; Greek entered 257; cleared 229; Russia entered 11; cleared 11; Sardinia entered 22; cleared 22; Tuscan entered 21; cleared 19; Flag of Jerusalem entered 103, cleared 98. Coasters from Syria, Asia Minor and Barbary, under the Turkish or Egyptian flag, are not comprised in the above return.

It is possible that not one vessel with 'stars and stripes' at her peak, has visited Alexandria during the past year!—*Boston Journal.*

Petrified Trees in Texas.—A Texas paper gives an account of petrified trees which are found in some parts of that country. They are to be seen scattered in huge logs or blocks in small detached masses over a large extent of surface, generally at the distance of eighty or a hundred miles from the coast. One of the largest of these specimens is said to be seven feet in diameter. It is completely silicified throughout, and is so hard that the chips readily strike fire with steel. The fibres of the wood are so distinct, that the rings denoting its annual growth may be distinguished. All the specimens that have been found belong to one species of tree—probably different from any now existing on the globe. It resembles the pine more than other trees.

In many parts of the West, particularly in Kentucky, petrifications may be seen at every step. They are not in such large masses as those spoken of in the above paper, but are in small detached masses, with trunks and other ligneous particles. The manner in which these formations took place is a matter of speculation. The existence of marine shells so far in the interior is the strangest part of the phenomenon.

On Sunday, April 18, in St. George's Church, New York, Bishop B. T. Onderdonk admitted the Rev. Benjamin S. Huntington, Deacon, to Priest's orders.

Obituary.

On Sunday morning last, between one and two o'clock, departed this life, Mrs. A. M. Nix, of the late Capt. Wilson Nix, of Whitehaven, England, in the 85th year of her age.

Probably the result of numerous trials, during her long and useful life, secretly operating upon a mind particularly vigorous and active—for three or four years previously to the close of her earthly scene, she was subject to an aberration of intellect; and was a prey to apprehensions which, although they related to temporary concerns, were harassing to herself and distressing to her friends.

It pleased her divine Master, however, graciously to grant, that, as her physical strength declined, her tranquillity, and intervals of sanity should increase; and that those devotional feelings, ardent aspirations after immortality, and steadfast hopes of heaven, which had accompanied her through her chequered life and sustained her under disappointments and affliction, should be present at the last, to contribute comfort and consolation in the hour of need. Her last long breath was expired without a pang, a struggle, or a groan; and she finished her earthly probation in the 'faith, fear and love' of her Creator and Redeemer,—exhibiting in her final hour, which was truly and eminently 'peace,' how short is the distance from the bed of death to the realms of eternal joy.

Great, too, is the comfort derived by her affectionate family, in feeling that she, who with tender solicitude had watched over their pillow in their sickness and sorrow, and provided through life, unceasingly, for their welfare,—that she, for whose continuance with them their fervent prayers had so often been addressed to the throne of grace, should be able to recognize them at the last; and (while she grasped their hands with ardor to her bosom, to draw comfort and consolation from the consciousness of their presence.

What can exceed the love of a mother? N. DIED suddenly, in Piqua, on Monday, April 26th, Mrs. REBECCA WHITEMAN, aged 22 years, wife of James F. Whiteman, Esq., and daughter of Col. John Johnston, of Upper Piqua.

In the death of Mrs. Whiteman, a fond, affectionate husband has met with an irreparable loss, a numerous circle of relatives a sincere friend, and the church one that promised ere long to stand amongst her brightest ornaments. About twelve months ago, she entered the holy state of matrimony, with a fair prospect of long life; and with the same promise before her, she commenced housekeeping, only about three weeks previous to her death. Death came suddenly, but she was prepared to meet it. The religious instruction and prayers of a pious, faithful, devoted mother were, soon after the death of that mother, blessed to her soul. After several conversations with her pastor, he being fully satisfied of her spiritual qualifications, received her name as a candidate for confirmation in December last. Since that time, her walk has been with God. Every evening she was in the habit of calling the attention of her husband to his Creator and Redeemer, and reading to him a portion of God's word. She looked forward with much anxiety and prayer to the day of Bishop McViney's visit, when she expected, in the rite of confirmation, openly to confess Christ before the world, and solemnly to promise, vow and covenant with God, to be his faithful soldier and servant, to his life's end. But alas! she was not permitted to behold that day, nor to make those vows publicly. On the afternoon of the day before the rite of confirmation was to be administered, and just as the Bishop entered the Parish, her pastor stood by the grave, religiously committing her body to the ground, earth to earth, ashes to ashes, dust to dust. Thus early was her prayer turned to praise. Thus early was she removed from temptations and taken into the joy of her Lord.

DIED, in this city, Mr. JOHN F. EDWARDS, on Wednesday evening.

NOTICE.

At a meeting of the Vestry of Grace Church Association, Messrs. L. E. Brewster and Robert J. Wharton were appointed to receive any donations that may be made to the Church or the Sunday School connected therewith.

Mr. Brewster may be found at his office on West Third Street, and Mr. Wharton at the Mechanics' and Traders' Bank.

ROBT. J. WHARTON, Secretary.

Cincinnati, May 12, 1841.

ACKNOWLEDGEMENT.

REV. MR. LAMON, Missionary at Evansville, Indiana, gratefully acknowledges the following donations to his church:

By the hands of Rev. J. T. Brooke, from Christ Church, Cincinnati, \$25 00

By the hands of Rev. H. V. E. Johns, from St. Paul's Church, Cincinnati, 20 00

May 10, 1841.

Receipt for the Western Episcopal Observer, Since April 24, 1841.

Name.	Residence.	Paid to No.	Paid to No.	Paid to No.
Dr. Threlkeld,	Cincinnati, O.	52,	XI,	\$2 50
S. P. Chase,	"	"	"	52, XI, 2 50
Wm. Disney,	"	"	"	in full, 57 1/2
John McCandless,	"	"	"	52, XI, 2 50
John Skinner,	"	"	"	52, XI, 2 50
D. Vanmeter,	"	"	"	52, XI, 2 50
D. A. James,	"	"	"	52, XI, 2 50
Mr. Gooch,	"	"	"	52, XI, 1 00
C. Beardsley,	Canfield,	"	"	52, XI, 2 50
Miss O. London,	"	"	"	52, XI, 2 50
A. Cunningham,	Stuebenville,	"	"	52, XI, 2 50
Miss J. Castner,	Richmond,	"	"	52, XI, 2 50
Rich. Robinson,	Louisville, Ky.	"	"	52, XI, 2 50
Mr. Talbot,	"	"	"	52, XI, 2 50
S. Gwathney,	"	"	"	52, XI, 2 50
Miss M. Brown,	"	"	"	52, XI, 2 50
A. Gray,	"	"	"	52, XI, 2 50
Mr. Fletcher,	"	"	"	52, XI, 2 50
W. Alexander,	Brandenburg,	"	"	52, XI, 2 50

NOTICE.

DOCTOR DRAKE wishes to inform those who may desire to communicate with him professionally or otherwise, that he will not return to Louisville till the commencement of the Medical Lectures, the first of November, till when he may be found at the house of his son-in-law, Alexander H. McGuffey, Third st., opposite the Bazaar.

May 8.

IVES & SHAW,

MERCERS AND TAILORS,

No. 11, West Third Street.

An assortment of fashionable Cloths, Cassimeres and Vestings constantly on hand.

May 15.....6m

Protestant Episcopal Depository,

AND MISCELLANEOUS BOOKSTORE.

THE subscriber has opened a Book and Stationery Store, in Rogers' Row, West of Main st., (one door west of Dr. Rogers' office,) Cincinnati, where he intends keeping for sale all the standard and other works connected with the Protestant Episcopal Church, including Sunday School Books, Tracts, &c., together with a general assortment of works in theology, history, biography, the arts and sciences, &c. &c. also, School Books and Stationery—all of which will be sold at the lowest cash prices.

May 15, 1841.

Books at Philadelphia Prices.

JUST received, at the new Bookstore on Fourth Street, a large stock of new books, a variety of theological and miscellaneous books, among which are the following, which will be sold at the publishers' prices in Philadelphia:

- Blunt's Lectures on the Life of Christ, price \$1 25
- do. do. do. St. Paul, " 1 00
- do. do. do. St. Peter, " 1 00
- do. do. do. Elisha, " 75
- do. do. Hist. of the 7 Churches of Asia, 75
- do. do. Sermons, 75
- Ancient Christian and doctrines of Oxford Tracts, 1 37
- Church Dictionary, enlarged edition, 1 37
- Table of the Lord, 75
- Bickersteth's Harmony of the Four Gospels, 75
- do. Treatise on Prayer, 50
- Jackson on Baptism, 50
- Life and Opinions of Rev. Dr. Milne, 62
- Henry's Communicant's Companion, 50
- Christ to return, 60
- Common Prayer, Morocco, 30 and 25
- Hook's Family Prayers, 37
- Year Book, or Manual of Every Day Reference, 1 50
- Flora's Lexicon, extra gilt, 4 colored plates, 1 50
- Flora's Lexicon, extra gilt, 4 colored plates, 1 50
- Women of England, by Mrs. Ellis, 75
- Thompson's Seasons, 62

May 15.

Choice Religious Books.

FOR sale at the Episcopal Bookstore, on West Fourth Street, the following, among other valuable works:

Bishop McViney's Oxford Divinity, Select Family and Parish Sermons (2 vols.), Melville's do. (2 vols.), Tyng's do., Blunt's do., Chapman's do. on the Church, Memoirs of Bishop Whitely, Bishop Hopkins's Writings, Henshaw's Christianity Vindicated, Synonyming on the Atonement, Sutton on the Sacrament, Alexander's Evidences, Alexander on the Canons, Walk about Zion, Memoir of Buchanan, Simon on the Liturgy, Blackaller's Liturgy, Private Thoughts, Todd's Faith and Hope, Todd's Lectures to Children, Word to Women, Rudiments of the Church, Way of Escape, Minister's Family, Christian Experience, Christianity Vindicated, I shall I govern my School, Scenes in our Parish, &c. Many of the above cannot be had at any other store in the city, and the prices in general it is believed are unusually low.

May 15.

Miscellaneous Books.

JUST received, at the new cheap Bookstore, Rogers' Row, West Fourth Street, a variety of miscellaneous books, among which are the following: Southgate's Tour, Court of Rome, Young Ladies' Companion, Common-Place Book of Poetry, Museum of Religious Knowledge, Jacobus, Sequel to Three Experiments, German Selections, Floral Biography, Flora's Lexicon, Flower Garden, Scripture Library, Opie's Cure for Scandal, Women of England, Year Book, Thomson's Seasons, Wainwright on Education, Jay on Marriage, &c. &c.

May 15.

Krummacker's Works.

FLYING Roll—Jacob and Solomon—Cornelius the Centurion. For sale at the Episcopal Bookstore, by T. R. RAYMOND,

May 15.

Eclectic School Books.

THE Eclectic Series of School Books, for sale at the new Bookstore on West Fourth Street.

Also, Bible Quadruplex, Hieroglyphic Bible, the Western Primer, and a great variety of other instructive and amusing toy books.

May 15.

JAMES BISHOP,

Draper and Tailor,

Third st. one door west of the Henric House, Cincinnati.

HAS just received from New York a splendid assortment of West of England Cloths, Cassimeres and Vestings of the latest and most fashionable style.

—ALSO—

New York and Paris Spring and Summer Fashions, together with a great variety of other goods, consisting of Stocks, Suspenders, Handkerchiefs, Hosiery, &c. All garments made in his establishment are warranted to fit, and made in the neatest and most fashionable style, or no sale.

May 8. 2m.

Ten.

IMPERIAL Gunpowder and Young Hyson Tea, of superior quality, for sale by

May 8.

Furnaces.

THREE sizes of cast-iron Furnaces, convenient for family use at this season of the year.

For sale by

Shaker Ware.

JUST received, a new lot of the above kind of ware—Wash-Tubs, Foot-Tubs, Churns and Buckets, painted and unpainted. For sale by

May 8.

Kitchen Furniture.

A GENERAL assortment of Kitchen Furniture, Groceries, Queensware, Glassware, Waiters, Tea-Trays, &c. For sale by

May 8.

NEW JOB PRINTING OFFICE.

To B. RAYMOND,

HAVING OPENED AN OFFICE IN

Rogers' Row, Fourth Street, West of Main

IN PREPARATION TO EXECUTE ALL DESCRIPTIONS OF

Book and Job

PRINTING,

In a neat style, with accuracy and expedition.

All orders thankfully received.

Pictorial Illustrations of the Bible,

AND VIEWS IN THE HOLY LAND.

THE undersigned has received a lot from the publisher—New-York, and would respectfully invite the public and the Christian community especially to call and examine at his Periodical Agency Office, Third street, 3 doors West of Walnut, where he has it for sale. They are highly recommended by the most distinguished clergymen in the East, as worthy the particular attention of the public.

May 8.

C. TOBEY, Agent.

To Parents.

THE second half session of the subscriber's School commenced on Monday, 24th ult. Instruction will be given in Greek, Latin, French, Mathematics, and the usual branches of an English Education.

The number of pupils will be limited, and those intended for any of the Eastern Colleges, will have opportunity of pursuing a course of study, strictly preparatory for those institutions.

For particulars, apply to the subscriber at his school room, Sixth street, (south side) between Vine and Walnut.

E. SMITH BROOKS.

REFERENCES.

Judge Este,

Rev. H. V. D. Johns, N. Longworth, Esq.

Rev. C. Colton, E. D. Mansfield, Esq.

H. Starr, Esq.

May 1st, 1841.

PAINTING.

MORRILL & TRENER,

Sign, House & Ornamental Painters, and Glaziers.

THE attention of merchants and others is respectfully invited to their beautiful style of Signs, which they are prepared to furnish, at short notice and on better terms than can be had at any other shop in the city.

Particular attention paid to repainting gentlemen's residences with neatness and dispatch.

For sale, Mixed Paints, Glass, Putty, Varnish, Turpentine, Oil, &c.

Shop on West Fourth Street, between Main and Walnut, three doors east of St. Paul's Church.

Cincinnati, Feb. 10, 1841.

MRS. WOOD

will give instructions in landscape, wood, figure, and miniature drawing, and will also

Jenny scrupled not bitterly to bevil her lot though she was exempt, at the time I allude to from bodily suffering—had her dinners daily set by a charitable lady in the vicinity—her work provided for her regularly—and clothing and moderate supply of comforts secured to her by the cheerful contributions of her friends among the rich and charitable of our town. But still while she would profusely compliment her benefactors in their presence, she was often ready to remark in their absence upon deficiencies which

Years rolled by, and the same child grew in

MOSES, AND ANTIQUITIES CONSISTENT

In the last century the Books of Moses were often doubted, and their authenticity impugned, because they mention the existence

SAMUEL A. MCCUSKEY,
Bishop of the Diocese of Michigan.

J. M. BISSELL.
West Third Street.

BY THOMAS H. RAYMOND.

TERMS.—Two dollars and fifty cents, in advance, for three dollars at the end of six months.

All letters relating to subscriptions, or other business matters connected with the press, to be addressed to the Publisher. *Communications for the paper should be directed to the Editors of the Western Episcopal Observer.* Postage to be pre-paid on all cases.